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THE
BANNER OF THE COVENANT.

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THE
Banner of the Covenant.

DECEMBER, 1857.

JAMES RENWICK,
THE LAST OF THE SCOTTISH MARTYRS.

A LECTURE TO YOUNG MEN.

BY JOHN N. McLEOD, D.D., NEW YORK.

(Concluded from p. 352.)

THE labors, too, which this servant of God endured at this period, were really surprising. In a letter written by himself, in the beginning of the year 1686, he says, "My work keepeth me busy; so much of it lies in the remote corners of the land, as Galloway, Nithsdale, Annandale, &c., I have not been near Edinburgh since the 16th October, 1685; and I have travelled since through Clydesdale, Eskdale, some of the forest, Annandale, some of Galloway, Kyle, and Cunningham. And all these ways I examined the societies, as I passed through." Renwick, too, being on the border, passed at one time into England, and preached the Gospel to multitudes, with great acceptance there.

Raised above the fear of man, he always conducted himself, even in his greatest difficulties, with marked moderation; and never sought, but always avoided, persecution, where he could. On one occasion he had come to the neighborhood of Newton Stewart, to hold a conventicle. While Renwick sat by the fire at the inn, the soldiers, who came to disperse the meeting, arrived, and entered the house. Weary and exhausted, he attempted no escape. The soldiers looked upon him, and none imagined that the composed and earnest man before them was the very person they were seeking. Wrapping himself in his cloak, Renwick stretched himself upon the bench behind the fireplace, and was soon asleep. The soldiers retired to the stable loft. Renwick was to meet the conventicle by night. Before he went to it, he retired to hold fellowship with God in prayer. Absorbed in the delightful duty, he spoke aloud. The soldiers hear the sounds. They are unused to the voice of prayer; their superstitious feelings are awakened, and they tremble and are still. Renwick is wrestling with the Angel of the Cove-

nant. He goes forth unmolested. The meeting is held. When the morning dawned, all had departed, and all are free.

And what a glorious moral spectacle is here! Men coming at midnight, from great distances, and at the hazard of their lives. And for what? Simply to hear the Gospel, and enjoy the communion of saints. These were men in earnest. Their religion was a reality. Their reward they knew to be on high. They have received it.

There were several public documents, still before the world, which were emitted by the old true-blue Presbyterians of that day, and in which Renwick had a share. The first was the *Lanark Declaration*; published immediately after Renwick joined the Societies. In the preparation of this he had no hand. Succeeding this, was the "*Apologetic Declaration*," the "*Sanquhar Declaration*," and the "*Informitory Vindication*." These Renwick wrote; and the latter he carried himself to Edinburgh, and placed in the hands of one of the ministers there. It is designed for information as regards the principles of the Church, and a defence of her position, in reference to both Church and State. It is a paper of commanding ability, in many respects beyond its age, and may even now be read with profit. It explains many things about those who issued it, which are to this day misunderstood. It advocates the Old Presbyterian doctrine on the subject of ecclesiastical communion. And it asserts principles of civil and religious liberty, which now are regarded as axiomatic and beyond dispute.

With the emission of the "*Informitory Vindication*," Renwick would seem to have thought that his work was nearly done. Human nature was almost exhausted, and his soul had already been often filled with joyful anticipations of his rest.

On the 29th of January, 1688, he preached his last sermon at Borrowstoness, in Fife, from Isaiah 53: 1: "Who hath believed our report, and to whom is the arm of the Lord revealed." Coming to Edinburgh, he was apprehended on the 31st, and lodged in the Tolbooth Prison.

On the 3d of February, Mr. Renwick received his indictment. We copy from it the following extracts, that it may be seen with what he was really charged. "Having shaken off the fear of God and regard to his Majesty's laws and authority, and having entered into the society of rebels of most damnable and pernicious principles and disloyal practices, he had taken upon him to be a preacher of these traitors; and had become so desperate a villain, as *openly to preach in the fields*; disclaiming against the King's authority, asserting that he was an usurper, and that it was unlawful to pay cess, but lawful for subjects to rise in arms and make war against him, and those commissioned by him; for which crimes he had been denounced and intercommuned, and a reward of £100 offered to any that should apprehend him; but notwithstanding all this, he still persisted in his obstinacy, keeping conventicles in the fields, and requiring his hearers to come armed to these rendezvouses of rebellion." And again, in conclusion, the charge is brought, that

he taught "that it was unlawful to pay cess, because it was imposed for maintaining of forces to suppress the Gospel."

On Wednesday, 8th of February, Mr. Renwick appeared before the Judiciary to answer to his indictment. Being asked by the clerk if he acknowledged what was in the libel, he replied: "I acknowledge all except where it is said, 'I have cast off all fear of God.' That I deny; for it is because I fear to offend God, and violate his law, that I am here standing, ready to be condemned." He was then asked, "If he owned authority, and King James VII, to be his lawful sovereign?" He replied, "I own all authority that hath its prescriptions and limitations in the word of God; but I cannot own this usurper as lawful king; seeing both by the Word of God, such an one is incapable to bear rule; and likewise by the ancient laws of the kingdom, which admit none to the crown of Scotland until he swear to defend the Protestant religion, which a man of his profession could not do."

They then asked him "if he owned and had taught it to be unlawful to pay cesses and taxes to his majesty?" He replied, "For the present cess, exacted for the present usurper, I hold it unlawful to pay it, both in regard for its being oppressive to the subjects, for the maintenance of tyranny, and because it is imposed for suppressing the Gospel. Would it have been thought lawful," he adds, reasoning with the court, "for the Jews, in the days of Nebuchadnezzar, to have brought every one a coal to augment the flame of the furnace, to devour the three children, if so they had been required by that tyrant? And how can it be lawful either, to oppress poor people for not bowing to the idols the king sets up, or for their brethren to contribute to what might help forward the oppression?" And it was inquired, "if he had taught his hearers to come armed to their meetings; and, in case of opposition, to resist?" "I own," is his answer, "that I taught them to carry arms to *defend themselves*, and to *resist* your unjust violence."

Being brought in guilty by the jury, he was sentenced to be executed on the following Friday, in the Grass Market.

Lord Linlithgow having asked him if he desired longer time, he answered, "that it was all one to him; if it was protracted, it was welcome; if it was shortened, it was welcome; his Master's time was best."

Shortly before his execution, he was visited by Bishop Paterson, one of the King's clergy. Among other things, he asked him, "Think you none can be saved but those of your principles?" To this, Renwick at once replied, "I never said, nor thought, that none could be saved except they were of these principles; but these are *truths* which I suffer for, and which I have not rashly concluded on. They are sufficient points to suffer for." The Bishop departed, saying, "he was sorry he was so tenacious, for he was a youth of good parts."

And so, when one of the curates came to the prison in his canonicals, and asked him what he thought of the toleration, and those that accepted it? his courteous answer was, "That he was

against the toleration, but as for the men that embraced it, he judged them to be godly men."

And now his widowed mother and sisters come up to see him, from their lonely habitation in the valley of the Nith. "How shall I," said his mother, "look upon that head and these hands set up among the rest on the port of the city?" Smiling, he replied, "That she should not see that. For," he added, "I have offered my life to the Lord; and I am persuaded they shall not be permitted to torture my body, nor touch one hair of my head." On the morning of his execution, his mother and sisters came again to see him, and found him cheerful and happy. And from him they received abundant consolation. Having taken some refreshment together, he returned thanks to God, using the following language: "Oh Lord, now thou hast brought me within two hours of eternity, and this is no matter of terror to me, more than if I were to lie down on a bed of roses; nay, through grace, to thy praise, I may say, I had never the fear of death since I came to this prison. Oh, how can I contain the thoughts of this, to be within two hours of the crown of glory?" Perceiving his mother weep, he said, "If ye love me, rejoice that I am going to my Father, to obtain the enjoyment of what eye hath not seen, ear hath not heard, nor hath it entered into the heart of man to conceive."

When the drum beat as the signal for execution, he fell into a transport, saying, "Yonder is the welcome warning for my marriage! The bridegroom is coming! I am ready! I am ready!" He then parted with his mother and sisters, commending them to God; and passing to the place of execution, as the accounts say, "in the midst of an innumerable multitude."

Standing beside the gallows, Renwick called the multitude around him to join in public worship, with as much composure as he was used to manifest at the gathering of the masses on the hillsides or in the glens. He sang the 103d Psalm; read the 19th chapter of Revelation; engaged in prayer, commending himself and his cause to God, his Redeemer, who was about to honor him with the crown of martyrdom; of which, he said, "*the angels are not capable.*" He then proceeded to speak in substance as follows, as we take the extracts from Crookshank's Church History: "Spectators, I am come here this day to lay down my life for adhering to the truths of Christ, for which I am neither afraid nor ashamed to suffer. Nay! I bless the Lord, that even he counted me worthy, or enabled me to suffer for him; and I desire to praise his Grace, that he hath not only kept me free from the gross pollutions of the time, but also from the many ordinary pollutions of children; and for such as I have been stained with, he hath washed and cleansed me from them in his own blood. I am this day to lay down my life for these three things: 1. For disowning the usurpation and tyranny of James, Duke of York. 2. For preaching that it was unlawful to pay the cess expressly exacted for bearing down the Gospel. 3. For teaching that it was lawful for people

to carry arms for defending themselves, in their meetings for the persecuted gospel ordinances. Dear friends, spectators, if any of you be auditors, I die a Presbyterian Protestant. I own the word of God as the rule of faith and manners. I own the Confession of Faith, Larger and Shorter Catechism, Sum of Saving Knowledge, Directory for Public and Family Worship, Covenant, National and Solemn League, Acts of General Assemblies, and all the faithful contentings that have been for the covenanted Reformation. I leave my testimony approving the preaching in the fields, and defending the same by arms. I adjoin my testimony to all those truths that have been sealed by bloodshed, either on scaffolds, fields, or seas, for the cause of Christ. I leave my testimony against Popery, Prelacy, Erastianism, against all profanity, and everything contrary to sound doctrine and the power of godliness; particularly against all those usurpations and encroachments made upon Christ's rights, 'the Prince of the kings of the earth,' who alone must bear the glory of ruling his own kingdom—the Church; and specially, against this absolute power, as assumed by the usurper, that belongs to no mortal, but is the incommunicable prerogative of Jehovah." Here he was directed to have done. He added, "You that are strangers to God, break off your sins by repentance, else I will be a sad witness against you in the day of the Lord." He was now compelled to pass up the ladder, and as he does so he engages in prayer. "And now, oh Lord," he adds, "I am ready!" And as the words, "Lord, into thy hands I commit my spirit," are passing from his lips, the ladder was turned, and he was launched into eternity.

Thus died, triumphant, Mr. James Renwick, in the 26th year of his age. A young man, but a ripe Christian, and a constant confessor for Jesus Christ, and the liberties of mankind. Of sweet disposition, of tender conscience, of large intellect, of matured piety, of touching eloquence, of great command over the minds of his associates, and of a spirit of Christian moderation in all his dealings with men, for which he has never yet had due credit, he shall be held in everlasting remembrance.

Renwick's blood, shed in the Grass Market, on the morning of the 18th of February, 1688, put out the fires of persecution in Scotland. And the solemn mockery of justice displayed in the whole imposture of his trial and execution, aroused all thinking men, who had any love for liberty, to a consideration of the crisis to which public affairs had come. Before this year, 1688, had expired, the best men, in all ranks of life, in the three kingdoms, had arisen to effectuate a reformation. James is proclaimed the very tyrant, and unfit for the government, that Renwick died for saying he was; and the whole perjured royal house of Stuart, are driven from the throne which they had stained with blood. Cargill, and Cameron, and Renwick, were in a small minority when they proclaimed their tyranny, and declared their exclusion for the Church of Christ. They were then comparatively unheard, and they were put down by the strong arm of power. Still they entered and

drove the wedge that split the throne of James to pieces, and that paved the way for the revolution settlement, valuable though imperfect, and far better than the former despotism which it displaced; though, in its arrangements, the old staunch Covenanters were forgotten. If truth triumphs, it is comparatively little matter if its instruments are forgotten. God will take care of their persons and their memory.

The testimony for which Renwick, and some eighteen thousand others, suffered bonds, imprisonment, confiscation, and death, embraced the four following great principles:

I. *That all human relations* (including those which are civil and political), *are to be regulated by the law of God, in the hands of Jesus Christ.*

II. *That the abuse of power destroys the right to exercise it.*

III. *That the liberty of religious worship is an inherent right of man, and not a mere boon from the existing authority.*

IV. *That religion and liberty may be defended by the sword.*

In the revolution settlement, under King William, the three latter principles were affirmed, though the former was criminally ignored, and the third corrupted by inconsistent legislation. A large portion of the enlightened world indorses them now. The former will find its place when the saints are in the majority among men.

Before the close of the very year in which Renwick died, the Scottish Convention of Estates had passed the decisive vote, "that King James, by his abuse of power, had forfeited all title to the crown; and that it be conferred on the Prince of Orange." And the English Parliament declared, "that King James the Second, having endeavored to subvert the constitution, by breaking the original contract between the king and the people, did abdicate the throne."

"The government," says Dr. M'Crie (and he is not without prejudice against Renwick), "were too conscious of the injustice of their cause, and too much afraid of the impression likely to be produced by the home truths which came from the lips of this faithful witness, to allow him to be heard. But they failed to stifle his testimony; and his death may be said to have sealed their doom."

Who is that trembling creature who is seen hurrying in alarm from the palace of Whitehall, and not even waiting to seize the signet-ring of royalty. He sneaks down the back stair, and leaps into the little boat that awaits him. He is covered with a disguise, and he finds his way, as soon as possible, to the vessel that is to carry him away from his former kingdom. It is James, the heartless, whom Renwick would not own. His kingdoms have disowned him now. And Renwick's vindication treads hard on the heels of his martyrdom.

Macaulay, in his history, has scorn and contempt enough for James, but he has hardly a word of praise for Renwick. A sceptic, whose law is expediency, could not understand him. We leave

him, however, as he now lies under the stroke of Hugh Miller's great stone hammer.

The glory of Renwick's whole testimony, was its religious character. The headship of Jesus Christ, over all persons and things for the good of the Church, which is his body, was the precious keystone of the arch on which he stood. And here only there is safety for individual and social man, in time and through eternity.

And now, young men, whom I have the privilege of addressing, I have a word for you.

I present you the young man Renwick, as a model for your imitation. How much is he like Daniel of old!

Imitate him. 1. *In his personal piety.*—This was his glory. He feared God, he loved his truth, he conversed with him by prayer, he made his word his rule. He lived under a constant sense of his responsibility to his throne, and of the need he had of education for the life to come. Behold, admire, and imitate the sanctity of his character.

2. *In his attachment to principle.*—Renwick had fixed principles. The principles that he inherited from his parents were his own. He did not reject them, under a false idea of independency of character, because they had been handed him by those who gave him being. He examined, and understood them. He loved them as from God, and he resolved, through good and bad report, to maintain them. A little elevation in society, a little increase of the world, a little ridicule from others is often, nowadays, enough to induce young men to forsake the religion of their fathers, and desert the banner under which they were baptized. Renwick was no such changeling. He died for his principles. To this none of you are likely to be called. But you may live for them, and glorify God by your steadfastness.

But 3. *Imitate him in your efforts to benefit others.*—James Renwick gave himself, in childhood, to the service of the Church, and to the benefit of the world. No time, or labor, or suffering, was too much to give in doing good. No sacrifices he could make were too great to be given. He was worn out at twenty-six by the wear and tear of his own exertions. And can you do nothing for Christ and your fellow-men? Young men will tell me that they can do nothing for the Sabbath-school, or for Christian missions, or for other schemes of usefulness, because they have not time. They cannot join an association of their fellows, because they are so much engaged in business. And it might be found, if investigation were made, that in the same way, and for similar reasons, there was no time for prayers, and religious thoughts, and preparation for eternity. This is dangerous ground. There must be time taken for the service of God, or eternity will be spent in unavailing reproaches.

Follow Renwick in his great work of doing good.

GENERAL VIEW OF THE RELIGIOUS SYSTEMS OF CHINA.

Tauism—its Origin and Character.—The Tauist sect was founded by Lao-tsz', generally called in Ningpo Ta'i-shang-lau-kün, or the great supreme venerable ruler, who was born B. C. 604. His remarkable work called Tau-teh-king, treatise on truth and virtue, occupies a prominent place in Chinese literature. The writings of Chwang-tsz', his disciple, being more sententious and attractive in their style, are more acceptable to scholars, and perhaps more read than those of Lao-tsz', his master. These works, however, are too abstruse and transcendental for the popular mind, and even the priests of the sect know very little about them. They have been superseded by other books, more simple and better suited to the religious, or rather superstitious, tastes of the people, and very little aid can be obtained from them in determining the character of Tauism as it exists at present.

The popular belief respecting the origin of Tauism, is embodied in the account given of it in the Sau-shin-ki. Lao-tsz' is represented as having existed, as a living principle pervading empty space, anterior to the creation, when the heavens were as yet without light, and the earth without form. After the evolutions and transformations of thousands of years, this principle was personified in a deity called Miaú-wú-shing-kün, the holy ruler of wonderful nonentity. This deity, after innumerable ages and catastrophes, again appeared as the Miaú-yú-shing-kün, or holy ruler of wonderful entity, thus presenting in this pantheistic form, a singular analogy to the scriptural view of the creation of existing matter out of nothing. The next form which this deity or principle is said to have assumed, was that of Hwan-tun-shing-kün, the holy ruler of chaotic confusion. After the creation of men he appeared on the earth at different times in the form of kings of different dynasties, and teacher or adviser of kings, though the world was not aware of his presence. When he appeared as the philosopher Lau-tsz', he is represented as having descended from heaven on a sunbeam, in the form of a round ball of variegated colors, which fell into the mouth of a sleeping virgin. Conception having thus taken place, Lao-tsz' was born in a miraculous manner, after a period of eighty-one years' gestation. At his birth, his hair was already white from age, and he was accordingly called, as his name Lao-tsz' implies, the old boy. The arrogant prerogatives claimed for this personage by his devotees, may be learned from the following rhapsody, addressed to him by one of the kings of the Sung dynasty, nearly one thousand years ago.

Great and most excellent Tau :
 Not created, self-existent :
 From eternity to eternities :
 Antecedent to the earth and heaven.
 Like all-pervading light :
 Continuing through eternity :

Who gave instruction to Confucius in the East,
 And called into existence Budha in the West :
 Director of all kings :
 Parent of all sages :
 Originator of all religions :
 Mystery of mysteries.

This god, with Yuen-ch'i-tie'n-tsun and Ling-pa'u-tie'n-tsun, which are but different names for the other two deities above-mentioned, are not favorite objects of worship, and generally occupy some small and unimportant, though *elevated* situation in Tauist temples, and are little known and regarded by the people. Idolatrous worship is principally paid to the inferior deities, who are not so much elevated in character and dignity, as not to concern themselves in the affairs of men. Of these Yuh-hwang-shang-ti, the chief of all the gods, generally occupies the most prominent position, though his place in the great hall is not unfrequently filled by Chin'n-w'u-t'a-ti, or some other idol, no regular order being observed. Among the most important of the idols of Tauism is Lü-ts'u, corresponding to Kwan-yin, the Buddhist goddess of mercy ; and like her, though an inferior deity, he is a great favorite with the people, because he is supposed most to pity them in their distresses, and often to have come from heaven for their relief. This is the great medicine-god of China, from whom the people beg prescriptions, and not only occupies a prominent place in Tauist temples, but has temples erected to him exclusively, and occupies also a place in the pantheon of Buddhism. The history of this idol may be given as a sample of the whole.

Lü-ts'u was formerly a scholar of the second degree, who lived in the Sung dynasty, more than one thousand years ago. On his way to the imperial capital to attend the literary examinations, with a mind eagerly aspiring after success and promotion, he was met at an inn, near the end of his journey, by one of the genii, called Chung-li-ki'uen, who appeared in the form of a servant at the inn. The wearied scholar receiving from the disguised genius a pillow to rest upon, while his food was being prepared, soon fell into a sleep, and in his dreams imagined himself successful in the examinations, and advanced from one office of dignity and state to another, till he had arrived at the station of prime minister, in the imaginary kingdom of Hwa-su. Imagining himself possessed of all that heart could wish, he was dreaming of being surrounded by friends and children of the second generation, on the joyous anniversary of his birthday, when he awoke, and saw the supposed servant boiling his rice beside him, who addressed him in these words : "Before the yellow rice is cooked, you have already visited in your dreams the kingdom of Hwa-su." The astonished scholar exclaimed, "I perceive that you are one of the genii." Chung-li-ki'uen replied, "Do not be disappointed to find that what you have witnessed is only a dream : the reality is nothing more. Suppose yourself really possessed of all that you have imagined, when it is over, what is it but a dream?" The scholar acknowledged the vanity of all worldly pursuits, and determined immediately to re-

nounce the world, for the cultivation of virtue. Chang-li-ki'uen offered to assist him in gaining the condition and blessedness of the genii, saying, "that you may the sooner obtain the three thousand degrees of merit requisite, I will teach you a secret by which you may convert everything which you point to into gold, and in performing good deeds, and relieving the wants of the distressed, the merit will be quickly and easily obtained." The scholar inquired, "Will the gold ever revert to its original properties?" His instructor replied, "Yes, after a period of years." "Then," answered Lu-tsu, "I decline the proffered boon, for I would not confer a temporary advantage to be followed by disappointment and sorrow." The genius replied, "This act of magnanimity is already equivalent to the three thousand degrees of merit: as a reward for it, you may become one of the genii at once." Of the other idols of Taoism, the following may be mentioned as the most prominent. Lui-kung and Lui-p'o are known as the thunder-god and his wife. The former is generally represented with a beak and claws, and sometimes with wings, agreeably to the superstition that electricity exists among the mountains in the form of birds. He holds in his hands a hammer and a drum, with which he is supposed to produce thunder. Lui-p'o is represented with mirrors attached to her feet and hands, whose reflections, when turned in different directions, are supposed to produce lightning.

Various Gods of Taoism.—The goddess Tau-mu is represented with eight hands, and is identified with a constellation in the northern heavens. She is supposed to have the power of shortening and prolonging life.

The Sän-kwan, or three rulers, generally called Sien-kwan, Si-kwan, and Shwug-kwan, *i. e.* rulers of heaven, earth, and sea, are indispensable gods of Taoism. They are represented as three brothers, who, on account of their remarkable gifts during life, were after death advanced to these stations of dignity and importance. It is useless to refer to other gods of less note, descriptions of which might be added indefinitely. Taoist idols are generally of a smaller size than those of Buddhism, and unlike the latter, many of them are found in a second or upper story of the temples. In the general appearance of Buddhist and Taoist idols, there is nothing to distinguish them and the temples belonging to their different systems; both, externally and internally, present very nearly the same appearance. The number of Taoist temples in Ningpo is only four.

Priests of Taoism—Mode of Appointment.—The priests of Taoism are comparatively very few. Their ranks are filled in the same way as those of the Buddhist priesthood, and their employments in the temples are very much the same. They have a dress which distinguishes them from the common people as well as Buddhist priests, and are not absolutely required to live on a vegetable diet. They do not shave the whole head like Buddhists, but the hair, which is left to grow like that of the common people, is, instead of being braided in a cue, tied in a knot on the top of the head.

Future State of the Devotees of Taoism.—While the object of the Buddhist devotee is to be absorbed into the unconscious being of his favorite idol, that of a Taoist is to become a Sien-jin, *i. e.* one of the genii. It is difficult to give a clear idea of the Chinese conception of Sien-jin. They are beings who, by certain precautions, escape death, and with ethereal bodies capable of assuming different forms and shapes, enjoy an uninterrupted existence of dreamy happiness, either separated from, or mingling with the race of mortals at pleasure. The principal and favorite place of their abode is four sacred mountains, situated far in the unknown ocean, and separated from the abodes of men by a sea filled with a subtle fluid called job-shwuy, weak water, which is not even capable of supporting a feather.

How this Blessedness of Heaven is attained.—To the attainment of this state of blessedness, three things are requisite: the cultivation of the heart, a peculiar discipline for the body, and the elixir of life, or a potion with an inherent virtue to insure immortality. The cultivation of the heart consists in leading a life of retirement, austerity, and meditation. The peculiar regimen to which the body is subjected, is designed to husband and retain the natural energies of the physical system, and promote and increase its vitality. It consists in the unmeaning acts of sitting cross-legged, swallowing the saliva, rubbing the flesh (particularly the ears, the hands, and the crown of the head), rolling the eyes, and striking together the teeth. The work of preparing the elixir of life, which is called lien-tán, must be performed by each devotee for himself. Having collected the proper ingredients, they are put in a large kettle, and boiled over a fire, neither too hot nor too cold, for a period of eighty-one days. It is said that if the devotee has been laborious and conscientious in his previous preparation of mind and body, the attempt will prove successful: if not, all his efforts will be unavailing. Few at the present day have any idea of becoming Sien-jin, or regard the priesthood in any other light than as a means of obtaining a livelihood. The Shin-sien-tu'ng-kien, a complete mirror of gods and genii, which is a work of four large volumes, gives an account of the history and character of more than three hundred Sien-jin, together with curious statements respecting the origin of the world and mankind.

While the above mode of becoming Sien-jin is regarded as the proper and authorized one, it is supposed that the same end may be attained in a shorter and easier manner, by the use of magic, the invocation of evil spirits, and by obtaining in different ways the principle of vitality from other human bodies. This class of Sien-jin, though possessed of equal powers with others, are regarded as unauthorized intruders, doomed to a violent and untimely end.

Animals sometimes attain to the same Blessedness.—It is remarkable that many kinds of animals are supposed to have the power of attaining to the same condition of spirits or demons, and that for them there are also authorized and unauthorized modes. It is said that a fox, according to the authorized mode, can attain

to this state in one thousand years. Animals are, however, supposed generally to use other irregular means to expedite their progress. Cats are particularly liable to the suspicion of wishing to better their condition in the scale of existence, and are said to accomplish this end in two ways. The first and most effective is that of drawing the vital principle from the bodies of men, which desire is supposed to account for their fondness of proximity to the human species. Another method is that of drawing a revivifying principle from the rays of the moon when full-orbed. It is said and believed that cats are often seen on moonlight nights drinking in with open mouth the virtues of these rays, and that they sometimes worship, after the manner of men, the bright-faced luminary.

It is generally believed that a host of demons and evil spirits, which afflict and bring misery upon men, have their origin in this manner, and that after avoiding for a time the vengeance of the gods, they are destined, sooner or later, to be destroyed by lightning, as no less subtle agent can affect them.

The people are accustomed from infancy to hear stories of ghosts and spirits and genii, and the natural desire for the marvellous, without the guidance and restraints of revelation, grows by what it feeds upon, and prepares the mind for the reception of monstrous absurdities, and for being swayed by groundless fears.

The observance of Fast Days by Women and Children.—As the obtaining of paper money and the worshipping of books are practices not connected with the Tauist religion, there is little to attract women to Tauist temples. There is, however, a system of fast days which is the source of some small gain to the priests. As it is regarded meritorious to fast, there are fast days connected with the worship of several idols, and the observance of these days is supposed to secure the favor and protection of these different idols. Some women observe the fast days of one idol, some of another, and some of several at the same time; and when the prescribed days are completed, they resort to the temples to celebrate the event with thanksgiving, and are expected to leave more or less money with the priests. It is common, when an individual is sick, for different members of his family to assume vows to perform each one a different fast for his benefit. Children also, as a mark of filial piety, sometimes undertake fasts for the benefit of their parents. On the birthdays of different gods the temples are also visited by considerable numbers of women. The money derived from this ordinary worship, from occasional services at funerals, &c., and from the proceeds of the lands connected with different establishments, serves to keep the buildings in repair, and support the few priests connected with them.

Relative proportion of Tauist and Buddhist Priests.—The preference of the people for Buddhist rather than Tauist priests, is seen in the fact that, while the former in and about Ningpo are numbered by thousands, the latter may easily be numbered by tens. There is, however, a class of men who are regarded as belonging to the Tauist religion, who are nearly as numerous as Buddhist

priests, and whose presence and assistance are regarded as indispensable in conducting idolatrous ceremonies of almost all kinds. The individuals of this class are called Nien-wu-sien-sang. So far from adopting the dress of any religious order, they live in all respects like ordinary men, and often have shops and cultivate land. They are schooled in all the minutiae of idolatrous services, and have a smattering of book knowledge, so as to be able to repeat and read prayers and chants. Accordingly they are called in times of exigency, to determine what god is to be worshipped, and the manner in which the worship is to be performed; and in cases of sickness or death their services are also required. They must also perform the requisite ceremonies whenever a house or even a furnace is to be built. They chant after the manner of Tauist priests, are on friendly terms both with the Tauists and Buddhists; and are frequently called in connection with them to perform idolatrous rites. Each one has his particular circuit or neighborhood, and generally transmits his office or occupation to one of his sons or relatives. There are a few ceremonies performed by this class of men and by Tauist priests, which are worthy of special notice.

Burning Paper.—Fah-hih, sending a despatch is performed in cases of sickness. A statement of the idolatrous worship which has been performed is written on a piece of paper, together with a petition to some deity for assistance. This paper is burned by the officiating person, who professes to determine by observing the process of burning, whether the god returns a favorable or unfavorable answer.

Shang-ti'en-piau, sending a message to heaven, also consists in burning a paper on which the message is written. The performer of the ceremony, in this case, feigns sleep when the paper is being burnt, and it is believed that his soul leaves the body, conveys the message to heaven, and brings back an answer in return. This superstition will be noticed more particularly in another place.

Written Charms.—Another ceremony, called Wha-fu, writing a charm, consists in writing a few unintelligible characters, or delineating a rude representation of a god on a small piece of paper, which is regarded as representing or securing the presence of some divinity. Such pieces of paper are sometimes hung over the bed of a sick person as a spell.

A few of the more expert of the Tauist priests, and nien-wu-sien-sang are supposed to be possessed of a knowledge of enchantments and incantations, which they generally profess to have derived from some sien-jin, or genii. By the repeating of these incantations, they are believed to have the power of inflicting evil upon men, and calling spirits to their aid, and subjecting them to their commands. A book of six volumes called Wan-fah-kwei-tsung, a collection of a thousand magic arts, contains a description in detail of different kinds of magic, sorcery, and juggling.

Books and Tracts connected with Tauism.—It may not be amiss to mention in connection with Tauism a class of books which are designed to promote the cultivation of virtue, and are gratuitously

distributed by those who wish to acquire merit by so doing. One of these is the Yuh-lih-ch'au-chuen, which gives the different punishments of hell consequent on the commission of different crimes, with a view to deter men from the commission of these crimes.

The Kung-kwo-keh, or graduated scale of merit, gives the comparative amount of merit or demerit belonging to different actions. Other works of the same character, and moral tracts, on the cultivation of different virtues, are frequently circulated by the rich, but it is done rather from the desire to secure merit and the praise of men, than the hope of really benefiting others.

JOHN L. NEVIUS.

Home and Foreign Record.

MEMORIAL OF THE FATHERS.

CHESTER DISTRICT, S. C., 30th September, 1857.

MR. G. H. STUART.

Dear Sir,—Some time ago I sent you a short note, containing the inscriptions or epitaphs, on the headstones at the graves of three of the old Fathers in the Ministry, whose dust reposes in the graveyard at the Old Brick Church, Chester District, S. C. I then promised at some time to send you the other. I think there are many of your readers who would be pleased to see it, and I herewith send you a copy.

“Sacred to the memory of Rev. WILLIAM KING, who departed this life August 24th, A. D. 1798, aged about fifty years.

“Within this humble tomb, pale Death has laid
A King, whom mortal sceptre never swayed;
But he himself did rule by Jesus' laws;
In grace and holy life a pattern was.
In love to God and man he shone conspicuously,
And walked with God in deep humility;
In faithfulness and zeal for Jesus' cause,
Few of his fellows equal to him was;
But zeal in him so mixed with moderation,
Made even foes him view with admiration;
Though deeply skilled in human learning, he
Taught truths divine with great simplicity,
That perfect God might make his saints thereby,
And through his means Christ's body edify.
The pastor's, husband's, parent's care he showed,
While he in earthly house did make abode.
His loss by all bewailed, though felt by none
So much as by this people left alone.
His clay here lies, his soul to heaven is fled,
His people left on God for to be fed.”

I would say to you and to all concerned that I have contracted to have the wall built around the graveyard; it is to be laid in lime mortar; but as I will make a full report to your committee, I will not trouble you or your readers with particulars at present. The work is commenced, and will be completed this fall. To those

who contributed to the cause I return my most hearty thanks for their donations.

For the satisfaction of your people I would say, the headstones at the graves of those ministers are of the best marble that could be procured at that time, and are in style and finish equal to any of that day; the lettering has become so dim as to be hard to make out.

I was requested by a friend a few days ago to pay a visit with him to the grave of the Rev. William Martin. His remains lie interred in an old burying-ground on lands once owned by himself, without anything to mark the spot but a rough stone, taken perhaps from the brook close by the grounds, exposed to cattle, without any inclosure. Near to this is the ruins of his old stone house, where, my friend remarked, was the place Mr. Martin studied his rebellious sermons during the time of the Revolutionary War, and which, he said, was one reason why Chester District was famed for good old '76 Whigs, and for these sermons he was taken prisoner by the British and Tories, and taken to Camden with a log-chain around his legs, and would have been hung, had not Lord Rawdon, a classmate in college, interceded for him. He was finally exchanged. Had it not been for some traits in his character, of which history informs us, his memory would have been held dear by both Church and State.

If you think the above worth your attention, you are at liberty to make any use you please of it. Yours very respectfully,
R. M. N.

MEETING OF THE PITTSBURG PRESBYTERY.

THE Pittsburg Presbytery held its semi-annual meeting in Pine Creek Church, Oct. the 7th, and was opened with a sermon from the Moderator, the Rev. A. M. Stewart, in the absence of Rev. Dr. Black, who was appointed at the previous meeting.

The attendance of members, as is usual in this Presbytery, was good. All the ministerial members, except Dr. Black, were present, and twelve ruling elders. After the usual routine of business, and some local matters were disposed of, the following resolutions were offered by the Rev. G. R. M'Millan, and adopted by Presbytery.

1st. *Resolved*, That we have heard, as a Presbytery, with pain, the news from India, in reference to the perilous condition of our missionary brethren, and that we tender them our heartfelt sympathy, in this the time of their trial.

2d. That we recommend to all our people, to make the safety and welfare of our brethren a subject of daily prayer, in the closet and in the family.

3d. That the Moderator and clerk be directed to write these brethren a letter of sympathy, and that these resolutions be published in the Banner of the Covenant.

The following scale of appointments was reported by the Committee on Supplies, and adopted by Presbytery, viz.:

For Union Congregation.—Mr. Boyd, 2d Sabbath of October; Mr. Hill, 2d Sabbath of November, 4th Sabbath of January, 4th Sabbath of February.

Rev. Dr. Guthrie, to dispense the Sacrament on the 3d Sabbath of October; preach the 3d Sabbath of each month, and as many other days as he can, until the next meeting of Presbytery.

Pine Creek.—Mr. J. F. Hill, 2d Sabbath of October; Mr. Boyd, 3d Sabbath of October; Mr. Hill, 3d Sabbath of November; Rev. A. M. Stewart, 4th Sabbath of December; Mr. Hill, 3d Sabbath of January; Rev. A. M. Stewart, 1st Sabbath of February; Mr. Hill, 2d Sabbath of February; Rev. A. M. Stewart, 1st Sabbath of March.

Rev. John M'Millan, to dispense the Sacrament on the 1st Sabbath of November.

2d Church, Pittsburg (in the absence of the Pastor), Mr. Boyd, 4th Sabbath of October; Mr. Hill, 3d Sabbath of October.

Bethel, Butler Co.—Mr. Boyd, 1st Sabbath of November; Mr. Hill, 1st Sabbath of December, 1st Sabbath of March.

Harrisville.—Mr. Boyd, 2d Sabbath of November; Mr. Hill, 2d Sabbath of December, 2d Sabbath of March.

Rev. John Nevin, one daytime optional.

Ebenezer.—Mr. Boyd, 3d Sabbath of November; Mr. Hill, 3d Sabbath of December; 3d Sabbath of March.

Pleasant Hill or Camp Run.—Mr. Boyd, 4th Sabbath of November; Dr. Guthrie, 1st Sabbath of January.

Rev. G. R. M'Millan, to preach three days between this and next meeting of Presbytery, and make arrangements as to the times.

Mr. Hill, 4th Sabbath of December, 4th Sabbath of March.

Bethel, Alleghany Co.—Mr. Hill, 4th Sabbath of October, 4th Sabbath of November, 1st Sabbath of February.

Madison.—Mr. Hill, 5th Sabbath of November, 2d Sabbath of January; Rev. John M'Millan, 2d Sabbath of December; Rev. Dr. Guthrie, 1st Sabbath of March.

New Castle.—Mr. Boyd, 5th Sabbath of November, Mr. Hill, 1st Sabbath of January.

Rev. Geo. Scott, one daytime optional; Rev. G. R. M'Millan to preach as many days as he can.

Fairview (in the absence of Dr. Black), Mr. Hill, 1st Sabbath of November.

The Rev. G. R. M'Millan, to moderate a call in Ebenezer and Harrisville, when invited to do so by the congregations, and that his expenses be paid by them.

GEO. SCOTT,
Stated Clerk.

LETTER FROM REV. J. R. CAMPBELL, D.D.

MISSION RETREAT, LANDOUR, July 25th, 1857.

MY VERY DEAR BROTHER STUART:—I wrote you a few lines about a fortnight ago; and now, I am most thankful to say, we are all still alive. But how long we may be permitted to live, we know not. Every day we are spared seems like a *special* favor from our Heavenly Father, and calls forth, I trust, from all our hearts *special* thanksgiving for such wonderful preservation, while multitudes, bearing the Christian name, are being cut off daily by the mutinous hands of these wicked and bloodthirsty people. We are in constant alarm lest the people rise up around us, and put us all to death indiscriminately; and as this has been done in so many places, why not to us also? Every day the clouds seem to thicken around us. Nearly every military station between Calcutta and the far Northwest, is in the hands of the mutineers and the rabble. No Christian can now travel anywhere with safety. The mails are closed in most places, so that we obtain but partial and imperfect intelligence of what is going on at distant stations. We learn enough, however, of what is deeply painful and alarming. Agra, the seat of government in the northwest provinces, and with a large European population, has been taken by the mutineers, and the Christians driven into the fort. Most of the English dwellings have been burned down, and many East Indians and native Christians been killed. Our missionaries and their Christian schools there, are safe in the fort, but how long they will remain so, it is hard to say. It is the determination of the rebels to cut off every Christian in the land. We have no further accounts of the Futtehghur brethren, and greatly fear they have all been cut off. It was reported, but not fully confirmed, that they had been rescued from the hands of their enemies, by Sir Hugh Wheeler, with two regiments on his way up the country; but now, it is reported, that this gallant officer, after fighting at Cawnpore for twenty-two days, with some six or seven regiments of mutineers, has been cut off by treachery, with all his party. The mutineers at Delhi, are growing stronger and bolder; while the British army, still before its walls, are comparatively but a handful. Every second or third day, the rebels, well up to the art of war, come out and engage with the British camp, and often the battles are hard, and last for ten or twelve hours. The enemy has *always* been repulsed with *great* loss; but the army has also lost pretty heavily, and many of the bravest officers and men have been killed and wounded. Under God, our lives depend upon this little army; and you may imagine with what anxiety we wait for intelligence from the camp daily. The British regiments proceeding to China have been brought to India; and several weeks ago, nearly 12,000 troops and marines landed in Calcutta. Doubtless, many more will be sent out from England, on hearing of this fearful outbreak; but the question is, will the small numbers of English troops in this part of India, be

able to hold out until help arrives? We almost begin to despair of this, yet we have confidence in God; and we trust he will disappoint the enemy, and show them that *He* is above them, and the Protector of his people. He can soon bring the counsel of the heathen to nought, and make their devices of none effect. We all unite daily in prayer for this, and that good may be brought out of this great evil. We have lived for two and a half months with death, as it were, constantly staring us in the face,—but we have had our strong supports strengthening us also. I believe many of us care more for the cause of Christ in this land, than for our lives; but as this cause is *His* who sent us, why despair of it? Oh no, we cannot. If we are cut off, like many of our fellow-Christians around us, the Lord Jesus will raise up many more laborers for India, probably far more faithful and zealous and successful. Shortly after the Sealkot missionaries left their stations and took refuge in the fort, at Lahore, the native regiments at Sealkot, mutinied and killed a great many of the English that remained; and among the killed were the Rev. J. W. Hunter, wife, and child, from the Established Church of Scotland, as missionaries to the Punjaub. These wretched murderers have since been pursued by the British, and cut up almost to a man, and nearly all the plunder they had carried off, recovered. As a mission, we would all be very glad now, to be able to get our wives and children to the sea-board, and out of the country; but the way is closed up, and it seems impossible.

J. R. CAMPBELL.

LETTER FROM REV. J. R. CAMPBELL, D.D.

MISSION RETREAT, LANDOUR, August 10th, 1857.

MY DEAR MR. STUART:—I write again, that you may help us to praise the Lord that we are still in the land of the living. Many Christians, and many too of our intimate acquaintances, have been murdered in the most brutal manner, since I wrote you about a fortnight ago. Every day's news brings us the fearful tidings of some coldblooded and treacherous barbarities on the part of the mutineers and rebels. We have heard from various sources, and we can now hardly doubt the truth of the reports, that a party of Christians who left Futteghur about the middle of June, on their way down the Ganges, in boats, in number about 130, were intercepted by the mutineers at Cawnpore, taken out of their boats to the parade-ground at that place, and that men, women, and children, were cut up like minced meat by the hands of the rebels. At the same time, the rebels had surrounded Sir Hugh Wheeler and his small British force in their trenches at Cawnpore, and after holding out till near the end of June, the leader, Sir Hugh, having been severely wounded, and their provisions having been exhausted, they were compelled to come to terms with the enemy. It was agreed that the British should be allowed to go down to Allahabad

in boats. But as soon as all were on board, they were attacked by the treacherous enemy, and cut to pieces. Scarcely one escaped to tell of this fearful disaster. None, indeed, so far as we know, as the news has been obtained from the natives entirely. We think there is but little doubt that our friends, the missionaries at Futtehghur, were in one of those two parties, and that they have all lost their lives. Our missionaries at Agra are still shut up in the fort, and cholera has been doing its share of the work of destruction. The small British army, entrenched before the walls of Delhi, has been unable, as yet, to take that great capital of the Mohammedan emperors; and were they to take it to-morrow, they would be unable to hold it against an army of armed mutineers amounting to probably 30,000, while they do not number more than 4000 British, with one or two thousand native soldiers, who have proved stanch so far. You will see, therefore, that the preservation of our lives does not depend on the help of man, but of God alone. If the natives should rise *generally*, and there has been much talk of this, and many fears of it too, there would be nothing to stand in their way. But we hope God will frustrate their wicked purposes and plans, and soon send help to drive back the rebels, and deliver us from their bloody hands. A large force is now at Cawnpore, on its way up, and another is leaving, or has left, Calcutta, belonging to the army on its way to China. Doubtless, many more troops will soon come out from England. But it will require an immense force to subdue this extensive rebellion, and to settle the country as formerly. We fear it may be years before missionaries will be able to resume and carry forward their labors. Even then, the Bibles and tracts in the native languages having been destroyed, it will be long before the supply can be provided. It is most likely, when the way has been opened to allow of travelling, that all the ladies and children in the country will be sent home. But at present, travelling everywhere would be most dangerous; and, in many places, quite impossible. I trust those of us in this quiet place, comparatively, are most thankful for such a retreat from persecution.

Some think that prospects begin to brighten, but we do not see any decided evidences of this. Yet our hope is strong in the Divine protection. In every event, we commit ourselves into God's hands, believing that all will be well at last, and that Christ must reign over India and every other heathen land. Christians must not give up the work of evangelizing the heathen of India. Their wretched condition and murderous conduct, call the more loudly on Christian nations to send them the Gospel. Still wishing for an interest in your prayers, and in the prayers of all our friends,

Yours till death, yes, and in eternity,

J. R. CAMPBELL.

LETTER FROM REV. W. CALDERWOOD.

MISSION RETREAT, LANDOUR, 19th August, 1857.

MY DEAR BROTHER PATTERSON,—It is not with the intention of replying to your affectionate letter, which ought to have been replied to long ago, that I write to-day, but we missionaries here, have agreed to observe to-day as another day of special humiliation and prayer, in accordance with the letter following which I transcribe, and I thought of writing for my own edification, a few remarks on the subject of the letter, when it occurred to me that the letter and my thoughts on its subject might not be altogether uninteresting to you. The letter copied, was written by the Church (of England) missionaries, at Amritsir, to the missionaries of the Presbyterian Board at Lahore, and through them to the Lodiana mission. The letter is as follows.

AMRITSIR, August 10th, 1857.

DEAR BRETHREN,—Feeling that the present time is in itself a solemn season, and that the issue of passing events cannot but have an important effect upon missionary labor, we feel constrained to write and ask you to join us in the following proposition: that Wednesday, 19th instant, be observed by all the missionaries of the Punjaub, as a day of humiliation, and for uniting in a concert for prayer to Almighty God. We feel the more constrained to write, from finding that no public day of humiliation has been fixed upon; and still more so from the consideration of Joel 1: 13, and 2: 17, from which we gather, that the duties of humiliation and intercession are pre-eminently the duties of the Christian minister. We would rather refrain from making any suggestions to our brethren on the manner in which the day should be spent, but in order that there may be united prayer at one time, it is proposed that the hour from 7 to 8 A. M. be set apart for this special purpose; and the following subjects are mentioned as suitable to the occasion.

I. CONFESSION: 1. *Our national sins*: pride, vain-glory, covetousness, worldliness, inconsistencies, the press, forgetfulness of God. 2. *Our own sins*: low standard of piety, conformity to the world, love of ease, want of zeal, fear of man, want of boldness to rebuke sin and confess Christ.

II. INTERCESSION: 1. *For our nation*: Queen, rulers, country, national humiliation and repentance, removal of judgments, sanctification of present trials; 2. *For ourselves*: gift of the Spirit, unity, purity, holiness, deadness to the world, grace to endure hardship, zeal; 3. *Kingdom of Christ*: that it may be hastened, that India may be given to Jesus.

We feel this to be but an imperfect outline, still sufficient, we hope, to secure united prayer at the time above mentioned. Hoping the proposition will commend itself to you, and that the presence

and blessing from our Saviour will then be realized, we remain your affectionate brethren in Christ Jesus.

[Names.]

To the Reverend Missionaries at Lahore.

At these meetings of to-day, which were held in one of our rooms, were present all the missionaries in Landour, viz., Campbell, Caldwell, and myself, Reformed Presbyterians; Janvier, of Lodiana Station, Presbyterian; Hoernle and Aledland, Church mission. Although, as you see, the day was proposed by *Church missionaries*, the chaplain of this place, one of the most orthodox and pious of the chaplains in this country, and who lives within thirty rods of us, and was informed of the proposed day, immediately appointed *day after to-morrow* to be observed by the people under his charge in a similar way, and has never attended any of our meetings. To-day he had no meetings at the time we had ours. Several of his people have spoken in disapprobation of his course in this respect, and the missionaries in general of course disapprove of it. But the fact is, the Church (English), like the government, favor missionaries' operations just as little as the fear of public opinion will allow them; and this is doubtless one of the sins for which we ought to be humiliated to-day. Until lately it was an offence, for which a chaplain was liable to be removed from his office, to labor for the conversion of natives in addition to his regular chaplain duties; and the spirit of this regulation still generally prevails. It is only lately that it has become a violation of the law of the land to prosecute public works on the Lord's day. But government servants seem so determined to break God's, that they will even disregard their own laws, for that purpose. When we left Saharanpur, regularly on the Sabbath several hundreds of natives, were employed in building a canal for government, directly in front of the house of Judge French (brother of French on the Parables), while three-fourths of the Sabbaths Judge French reads the church service in a church hard by the very spot where hundreds were violating the law of God and the law of the land, which it is his business to administer.

Thursday, 27th Aug. 1857. I was interrupted at the above place, and as you told me, very sensibly, not to occupy time with you that I would otherwise use in missionary work. When I wrote the above, I did not feel well enough to do more than transcribe, but since that time I have tried to keep my time employed in the study of the language of the natives, which I like much better, and am succeeding much better than I expected, when I saw you. I finished a few days ago the translation of the *Bagh o Bahár*, a book of 200 pages, 12mo., which I began last February. In about a month from this time, I hope to be preaching to the poor perishing immortals at Saharanpur, with much more satisfaction to myself and profit to them, than I was doing when I left them last May.

The expectation is daily becoming deeper that Delhi will be retaken about the 1st September, and unless fugitives from it flee to

the vicinity of Saharanpur in greater numbers than is expected, we may resume labor there in a week or two after that event. All here seem to think it is certain *Delhi will be taken* whenever our force makes the attempt, and it does indeed seem probable; but if it should not be the case, I think it will be no more surprising than for it to stand until *this time* before being taken. God knows, and he will do what is best. It appears to me that God has done with us missionaries, and the Church in general, just like a master whose servants were making a miserable hand of his work, and he should just push them aside, and do the work himself without them. Whether He will allow us to resume, it will depend somewhat on the depth and genuineness of our penitence.

But when I commenced this to-day, I intended to tell you more of the meetings referred to in the circular letter which I copied. They turned out to be much more interesting, and may be the occasion of much greater results, than we expected. Brother Hoernle of the Church mission—who presided over our meeting, which was conducted like our fellowship meetings—read the third chapter of Ezekiel, and made a few remarks on 17th to 21st verses, which resulted in the call of another meeting, on last Monday, at which it was resolved to prepare a pamphlet of 12 pages 8vo., to be published in England, as a late law forbids such here, on *the evils of the government in this land*. Brother Janvier is to edit the pamphlet. Dr. Campbell is to prepare an article on government connection with the manufacture and sale of ardent spirits and opium. Brother Hoernle on *education*. Brother Caldwell on government patronage of idolatry. Mr. Parsons, a licentiate about to join the Methodists' mission here, on violation of the Sabbath. Brothers Woodside and Herron perhaps on some other points, and I on maintaining caste in prisons, &c. If there is no objection here, I will send a copy of this, before it is sent to England, to some one in Philadelphia. It will be useful in America chiefly as showing proper subjects of prayer in reference to India. But its chief design is to bring before British Christians the evils of the present government of India, that if radical changes are made in it—as is generally expected here will be the case soon—British Christians may know what to strive for in the changes. We feel it a duty as *watchmen* to raise a warning voice on the subject. To what extent our Master will bless the effort, who knows? We feel it our duty, at least, to speak. Dear Brother, pray for a blessing on the effort.

But it is mail time. I *must* stop. Kindly remember me to Mrs. P——, Dr. Wilson, and sisters, &c. &c.

Very affectionately, yours,

W. CALDERWOOD.

P. S. I intend to remind Brother Caldwell, &c., that this is a good time to prepare sermons, as you requested, or rather, I believe, the Synod.

W. C.

REV. R. PATTERSON.

PROCEEDINGS OF THE PHILADELPHIA REFORMED PRESBYTERY.

PRESBYTERY met, in semi-annual session, on the 3d of November, in the First Reformed Presbyterian Church, and was opened with prayer by the Moderator.

The Rev. Samuel P. Herron was chosen Moderator, and the Rev. W. Sterrett, Stated Clerk, for the ensuing year.

The Rev. Mr. Adams, Agent of the American and Foreign Christian Union, being present, was, on motion, invited to address the Presbytery in relation to the operations of said Society.

Mr. Adams then gave a brief but interesting statement of the Society's operations.

Whereupon, it was on motion,

Resolved, That the thanks of Presbytery be given to Mr. Adams for his interesting address, and that the Society which he represents be cordially recommended to the churches under our care.

The Rev. A. M. Stewart then addressed Presbytery in relation to the Board of Education of the Reformed Presbyterian Church.

Whereupon it was, on motion,

Resolved, 1st. That the thanks of Presbytery be returned to Mr. Stewart for his interesting and fraternal remarks, and that the cause be earnestly recommended to the churches under our care, as worthy of their cordial support.

Resolved, 2d. That a committee be appointed to receive applications from persons having in view the Gospel Ministry, and also to examine them, and give such direction as may be necessary in the prosecution of their studies.

The Committee is composed of the Rev. T. W. J. Wylie, R. J. Black, A. G. McAuley, W. Sterrett, ministers, and Mr. Henry Sterling, ruling elder.

Mr. Matthew McBride, a licentiate under the care of Presbytery, having accepted a call from the congregation of Mount Vernon, State of Iowa, was dismissed to the Chicago Presbytery.

The Committee appointed to assign pieces of trial to Mr. Geo. Hogg, Student of Theology, with a view to licensure, reported that Mr. Hogg deems it inexpedient in the present state of his health to receive licensure.

Whereupon, it was on motion,

Resolved, That Presbytery deeply sympathize with Mr. Hogg in his continued indisposition, and regret that his health interferes with the prosecution of his studies with a view to the Gospel Ministry.

Reference having been made to the dangerous situation of our beloved missionaries in India, the following resolutions were unanimously adopted.

Resolved, 1st. That as a Presbytery we express our deep sympathy, with our beloved brethren in India in their present troubles,

and assure them that they have been, and shall continue to be the subjects of special prayer to Almighty God for their safety.

Resolved, 2d. That Rev. A. G. McAuley, S. P. Herron, and W. Sterrett, be appointed a committee to write them a letter of encouragement, by the authority of Presbytery, assuring them of our sympathy, our prayers, and continued support, trusting that God may long spare their lives and abundantly bless their labors.

W. STERRETT,
Stated Clerk of Presbytery.

MEETING OF THE EXECUTIVE COMMITTEE OF THE BOARD OF FOREIGN MISSIONS.

At the recent meeting of the Executive Committee of the Board of Foreign Missions, the following, among other items of business, was acted on by the Board:

1. *The case of the Rev. S. Bonhomme.*—Mr. Bonhomme, it will be remembered, was left by the order of Synod, to be directed in his labors by the Executive Committee of the Board of Foreign Missions. Since the meeting of Synod, he has (as for some time past), been laboring among the Jews of this city. But it was deemed advisable that he travel throughout the Church, and visit every congregation as far as practicable, and present “the cause of the Jews.” A committee was appointed to prepare and issue an address to the Church on this subject. We hope by our next number that this shall be ready, as Mr. Bonhomme is at once to enter upon the work assigned. Collections are to be taken by him for the support of the Mission.

2. *The case of Mr. Wm. Gamble,* appointed as a Missionary Printer to China. The Corresponding Secretary read a letter from Rev. Dr. Lowrie, Secretary of the Board of Foreign Missions (O. S.), from which we learned that they (the O. S. Board), decline the arrangements designed by us, stating that if Mr. Gamble goes out under their appointment, it is necessary that he have ecclesiastical connection with them. The Corresponding Secretary was directed to write to the Northern Presbytery, and Mr. Gamble, explaining to them the position of the O. S. Board.

3. *Our Missionaries in India.*—Resolutions were passed, and the Corresponding Secretary directed to write to them in behalf of the Board, expressing our sympathy, attachment, and assurance of the deep interest the Church has, in its Missionaries and their field of labor. By resolution, the Recording Secretary was directed to publish in the Banner, the above items of interest to the Church.

A. G. M.
Rec. Sec.

Editorial.

THE FALL OF DELHI.

OUR readers are already aware, through the daily press, of the fall of the stronghold of the insurgents in India. This is, undoubtedly, the beginning of the end. We rejoice to hear of the British triumph, which all along we confidently expected. And we doubt not that soon the spirit of insurrection will be conquered, and England's supremacy owned. We hope to hear soon of the return of our beloved brethren to their respective fields of labor, when peace shall have been fully secured.

THE CLOSE OF THE YEAR.

THE present number brings us to the end of another year. And as we look upon the past, though we have had many things to humble us, yet, as a Church, we have great and abundant reason to "thank God and take courage." Our Zion is at peace, prosperity is in our borders. All our ministry have been spared, and a goodly addition made to them. Our Missionaries and their families, though in great danger, have been preserved. The work before us is large and inviting. Let us be faithful. The end is at hand.

RETURN OF REV. DR. BLACK.

WE are happy to notice the safe return of Rev. Dr. Black and his lady from Europe. Besides attending the Evangelical Conference, at Berlin, Dr. Black also, according to Synodical appointment, visited, as far as in his power, the Churches of Scotland and Ireland. We hope to be able to present our readers with sketches from him, of such things as he saw of interest.

CALL ACCEPTED.

By a reference to the proceedings of a late meeting of the Philadelphia Reformed Presbytery, it will be seen that Mr. Matthew McBride has accepted a call from the Mount Vernon, Iowa, Congregation. Mr. McBride has gone to the Chicago Presbytery. We hope soon to be able to announce his ordination and settlement at Mount Vernon. His friends will be gratified to learn that his health is much improved.

NOTICES OF NEW PUBLICATIONS.

MEMOIR AND SELECT REMAINS OF THE REV. JOHN BROWN, Minister of the Gospel, Haddington. Edited by the Rev. WILLIAM BROWN, M.D. Philadelphia: Presbyterian Board of Publication, No. 821 Chestnut St.; 12mo. pp. 227.

Few names are more revered than that of John Brown, of Haddington. And nothing more need be said of the book before us, than that in it we have, in the Board's usual style, a new edition of the memoir of a good man. To which is added, seven "Meditations" on as many subjects, and "His dying advice to his young children." It is a book for pleasure and profit.

SCENES IN CHUSAN; or Missionary Labors by the Way. By the Author of "Learn to say No." Philadelphia: Presbyterian Board of Publication, 821 Chestnut St.; 18mo. pp. 246.

Here we have sketches, from the pen of a Missionary, of the Island of Chusan, its inhabitants, their customs. With notes of his labors, &c., among them. An interesting book for the Sabbath-school.

THE BEST LESSON AND THE BEST TIME TO LEARN IT. By a Presbyterian Minister. Philadelphia: Presbyterian Board of Publication, No. 821 Chestnut St.; 18mo. pp. 117.

This is an illustration of the duty of "Home Teaching," a duty we fear much neglected. The father takes as his subject for seven successive Sabbath evenings, the text, "Come, ye children, hearken unto me; I will teach you the fear of the Lord," illustrating the text, reviewing, and applying. Parents may read this little book with profit.

LENA LESLIE; or the History of an Orphan. Written for the Board of Education by a Lady of Kentucky. 18mo. pp. 108.

Little Lena, after the removal by death of a widowed mother, was taken to the home of a wealthy but godless uncle, in whose family there was no God; here she proved an angel in the house, and was the means of leading the family to God, ere she was removed to heaven herself. Parents, get it for your children by all means.

ANNIE LEE. A Story illustrating the *First* Petition of the Lord's Prayer, "Hallowed be Thy name." 18mo. pp. 92.

BLIND RUTH, or How may I do good? Illustrating the *Second* Petition of the Lord's Prayer, "Thy Kingdom come." 18mo. pp. 100.

HAZELGLEN. Illustrating the *Third* Petition of the Lord's Prayer, "Thy will be done." 18mo. pp. 99.

CHRISTMAS EVE. A Story illustrating the *Fourth* Petition of the Lord's Prayer, "Give us this day our daily bread." 18mo. pp. 91.

SEVENTY TIMES SEVEN; or the Law of Kindness. Illustrating the *Fifth* Petition of the Lord's Prayer, "Forgive us our debts, as we forgive our debtors." 18mo. pp. 121.

CHARLIE; or a Mother's Influence. Illustrating the *Sixth* Petition of the Lord's Prayer, "Lead us not into temptation, but deliver us from evil." 18mo. pp. 123.

These little volumes, all published by the Presbyterian Board, are from the pen of a Christian mother, originally intended for the home circle. They will gladden many a hearth, for we doubt not in many they will readily find admission.

TALES IN RHYME for Girls. By Old Humphrey. 18mo. pp. 118.

Also by the Board. Old Humphrey always interests his readers.

OBITUARIES.

JAMES COCHRAN, Esq., an efficient member of Cochran-ton Reformed Presbyterian Congregation, departed this life on the 14th of August, 1857, of dropsy, aged 65 years. He was born in Allan Township, Adams Co., Pa., on the 21st of July, 1792. He removed, in the spring of 1810, to Mercer Co., and thence the following spring to the neighborhood of Cochran-ton, on French Creek, where he continued to reside till his death. He was married to Jane B. Fulton, in 1815. His wife, and mother who at the age of 95 retains a remarkable vigor of mind, survive to mourn his departure. His death will be felt as a great loss by a numerous circle of friends and neighbors.

He was a man of superior intelligence, much mental power, and great strength of resolution. A benignant Providence had furnished him with more than a competency of this world's goods, and disposed him to a liberal use of his means to benefit others. Though without children of his own, a number of children have found a comfortable home in his house, and have been raised in the fear of God under his fostering care, and that of his partner in life. He was emphatically the poor man's friend, and the benefactor of the widow and the fatherless. His pecuniary contributions, and the personal efforts used by him in the erection of two houses of worship, first, of the Associate Reformed, and secondly, of the Reformed Presbyterian Church, both in the village of Cochran-ton, and his liberality in the support of the Gospel, are proofs of the interest he felt in the cause of God.

During the progress of the disease which carried him off, the writer of this notice had frequent opportunities of intercourse with him, and seldom found more edification from the conversation of a fellow-Christian. He was far from regarding himself as faultless, often exclaiming, like Luther, that "he was a great sinner, but he had a great Saviour," and his dependence on that Saviour was unreserved. He had clear views of the doctrines of grace, was a firm

believer in them, and enjoyed no small share of the joy and peace that are in believing. He seemed to think that God had protracted his illness, just that he might improve the time, not only for his own benefit but for the advantage of others. He was much engaged in ejaculatory prayer, and in religious conversation with members of his family and visitors. His earnest exhortations, we trust, will be long and profitably remembered by those to whom they were addressed.

J. N.

JAMES COCHRAN NELSON, also, a member of the Cochran-ton Reformed Presbyterian Congregation, died on the 17th of August, 1857, aged 32 years. He was born on the 4th of July, 1825, was nephew to Squire Cochran, whose name he bore, and was one of those who found a home under his uncle's roof, and a training fitting him for a life of activity and usefulness, and received, when leaving, a competency to make a respectable start in the world. The attachment between Mr. Nelson and his uncle, was strong and mutual through life, and in their death they were only divided by the short interval of three days. They are now together, we trust, in the mansions of their Father's house.

Mr. Nelson's death was the result of an accident, occasioned by the falling of a beam at the raising of a neighbor's barn. His left foot was so mashed as to render necessary the amputation of the limb, and his right leg was fractured in several places. He survived the accident better than five weeks, and bore his sufferings, which must have been severe, with the greatest patience. He has left a wife and three sons, the eldest only four years old. For them he desired to live, had it been the will of God, but his strong faith in Christ, and his conversation, which was in heaven, from whence also he looked for his Saviour, showed that he was ready when his Lord came. Though a young man, he had formed a character for moral worth, not often surpassed in his station. He was of mild disposition, steady in purpose, and unobtrusive in his habits. Esteemed by all who knew him, his death was universally regretted, and will be felt as a great loss to the neighborhood as well as to the Church.

J. N.

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